3.1. Introduction:

Morality originating from the Latin word ‘moralitas’ refers to “manner, character, proper behavior” which differentiates intentions, decisions, and actions between those that are ‘good’ [or right] and those that are ‘bad’ [or wrong]. Morality is the psycho-philosophical faculty of the human mind that enables an individual to take right moral decisions and thus exhibit a moral behaviour. Moral behaviour is the act that is valued by an observer as right or good (Varghese and Raj, 2014). Ethics is a branch of philosophy that deals with the morality; the word ethic has been derived from the Greek word ‘ethos’ which means character. Aristotle was one of the first great philosophers to define the ethics. To him, ethics was more than a moral, religious or legal concept. To determine what is ethically good for the individual and for the society, he said, it is necessary to posses three virtues of practical wisdom: temperance, courage and justice (Pabla, 2011). Moral ethics can be defined as those principles on which our moral decisions are based. Ethics are the sense of right and wrong, good and evil, values and responsibility. It can be described as the science of human duty. These ethics are therefore the measurement by which a human being is graded as being good, bad and evil. In simple terms moral ethics are nothing but the code of conduct decided by each person for himself or herself for operating in this world and fellow beings. Moral ethics are formed from the obligations and duties of a person in the society (Tiwari and Mehrotra, 2013).

Morality involves moral reasoning, moral judgement, moral decision making and moral behaviour or moral action. Moral reasoning helps one to make right moral judgements and thus exhibit morally acceptable behaviour.
Morality is inherent in the psyche of every individual which is influenced by various internal personality characteristics and external social factors. Although every individual has the faculty of moral reasoning, there may be situations where the individual makes wrong moral judgement or opt to be dishonest to his/her own moral judgement. Exercising of moral behavior and action depends upon the moral integrity with which an individual chooses to act or not act morally.

The two words ethics and morality are very closely associated and therefore their vocabulary usage may be frequently confused. Let, it be clearly understood that while ethics conform to code of behavior with regards to a group such as family, community or professional place; morals are more personalized in their definition. Ethics structure a social system or a philosophy wherein the morals are applicable. Morality is a social phenomenon. Morality, however, is more of a personalized code of conduct. It pertains to one’s individual conscience or beliefs of what is true and what is cross. Morals assist in leading a disciplined or worthy life. Ethics is thus the sphere of ideal forms of life set by individuals for themselves. It encompasses the tripartite relation between:

- the values that individuals, as conscientious and responsible human beings, set to themselves,
- the moral norms governing a society which reflects a social balance and choice between conflicting individuals and
- the legal order, which must reflect the current social morality but it is far from identical with it (Vasantha Kumar, 2012).

3.2. Ethical Values:

Values are the principles that determine an individual’s behavior, actions and attitudes. Values are standards or principles considered important in life. They come from within and also by practicing. They are the foundation of
human existence. Without the knowledge of values society cannot sustain. Values tell a man to differentiate between good and bad, what one should do and what one should abstain from. They make our life meaningful. Values influence every aspect of our life, from what we speak, wear, select etc. To how we interpret, react, perceive things and so on. Values are considered as important and desirable attributes of one’s character which are held in high esteem by the society in which a person lives. In essence, values determine our moral behavior. Moral behavior is the act that is valued by an observer as right or good (Wayne, Langley, 2011). As Amingo (2003) argues “moral health is manifested in individuals when a person becomes capable of understanding the principles of moral conduct and is committed to behaving morally in his dealings with others”.

Value is the base of meaningful human life. It is defined as one’s principles or standards, one's judgments of what is valuable or important in life. Human being is a constituent of social group and everyone is interdependent. While performing in a social group one has to adopt certain norms of behaviour which would create an atmosphere of attainment of his objectives in line with group objectives. These principles, standards or norms of behaviour has to be judged not from one's perceptions but from the perceptions evolved in course of time in the larger interest of the group as a whole, but from the basic minimum norms from the core discipline of behaviour. In the same way, there are certain basic norms of human behaviour, which help human beings to avoid conflicts, war, violence, corruption, exploitation, and misuse of power and positions. Behaviour is the way of conducting one self. It is expressed through interaction among the members of society. Parental influence, education, social environment influence human behaviour, cultural heritage, psychological needs, security needs, social needs, economic needs, ego needs, etc (Gandhi, 2014).
Indian view of values derives from socio-philosophic traditions with roots deep in the past. Although there are four supreme ends of life (Purusharthas) which emphasized the right way of living (1) Dharma (Righteous action) (2) Artha (Economic well being) (3) Kama (Physical well being), and (4) Moksha (spiritual freedom). The secular values of artha and kama rank inferior in status in the Indian hierarchy of values, to the spiritual values of dharma and moksha, and moksha is far higher than dharma. In fact, it is the highest end of human life. The unique feature of value system depicted in ancient Indian thought was that man was given freedom to acquire wealth (artha) and physical well being (kama) but it should be in a righteous way (dharma) to attain ultimate goal of life (moksha). Thus kind of voluntary and spiritual control of acquisition of wealth and physical well being within the frame of higher parushartha (dharma & moksha), sustained a harmonious and virtuous way of living. Dharma was conceived in Indian thought as a regulative principle in the achievement of artha and kama. It has also been conceived as a means for the realization of ultimate end; moksha, dharma, right action or right conduct was viewed in terms of cultivation of the virtues of non injury, sincerity, honesty, cleanliness, control of sense, charity, self-restraint, love and forbearance. This implies that the concept of dharma indicated both individual as well social values (Rai and Rai, 2012).

Values are generally formed on the basis of our personal preferences, choices and desires. When these intensify, they take the shape of our values and become an enduring part of our character. These then become our criteria for our selections, choices, judgments, relationships and our decisions in day to day life and lend strength to our character. These also determine our approach towards life and how we tend to handle situations. Values inculcate positive attitude and emotional intelligence in a person which aid and guide him in distinguishing between the right and the wrong. This ultimately helps a person in leading a quality life (Gill, 2015).
1. Intellectual-Speculative Values

The Indian tradition holds no value more impressive than the emphasis laid by it on the pursuit of knowledge. The Indian mind is perpetually oriented towards the attainment of the ultimate goal of life, which is said to be moksha or liberation and knowledge is universally agreed to by the Indian mind to be the main means of the attainment of that goal (Vadekar, 1965).

2. Social-Cultural Values

An individual’s personal and social values and skills is that complex of knowledge, values, attitudes and abilities which contribute to the development of a sound moral character, as a sense of community and competence is responding to the personal, social and cultural aspects of life. The supreme social-cultural traditional values of Indian life have been the values of mutual tolerance, of accommodation and assimilation. These values imbibe values of secularism, humility, benevolence, compassion, courteousness, trustworthiness and respect for others.

3. Moral-Spiritual Values

India has a long and chequered religious history, in the course of which have emerged diverse faiths, persuasions and cults, which however have lived together, on the whole, in comparative kinship and accommodation with each other. Religion has had a strong impact on our moral and ethical values. Moral values refer to the social aspect of moral character while the spiritual values refer to the personal or the intrinsic aspect of it. The moral-spiritual values hence refer to the character values in the social and personal aspect. The Indian tradition emphasizes that our highest spiritual values (character values for social life) must ultimately merge into our highest spiritual values (character values for intrinsic personal life) invested with a sense of religious holiness and sanctity (Vadekar, 1965). This then represents the highest watermark of the
development of our social life. ‘Swadharma’ or fulfillment of One’s duty with the embodiment of moral goodness and spiritual holiness is considered as the supreme traditional Indian moral-spiritual value (Vadekar, 1965). Honesty, responsibility, integrity and self discipline are some of the values associated with ‘Swadharma’. Following are few of the spiritual values as described by Mahakul (2013):

- **Recognition of Own Identity:** - First we should know ourselves that we are points of conscious energy residing inside the body in well managed and organized biological machinery of brain in between pituitary and hypothalamus, in forehead in between eyebrows. We are points of self luminous lights and our original nature is peaceful nature.

- **Recognition of Purpose of Birth:** - First we should understand the reasons for which we born and die and come in the birth and death cycle. Once the purpose of birth is well understood we start recognizing our visions and ambition of birth. These things can be done easily by asking the self some logical and philosophical questions like, “From where I came? Who am I? What is my purpose of birth? Why do I born on earth? What is my destination? Where do I go after death? What is my vision ahead? On repeated asking to the self we get answers automatically and realize to adopt spiritual values.

- **Recognition of Own and Social Duty:** - While we have born here we have duty for the self, as we live in family we have responsibilities and duties for parents, brothers sisters and other family associates, then we have duties for relatives, friends, neighbours and society which help in nation building. Understanding of own and social duty re-establish in our original spiritual values.

- **Recognition of Others:** - Always we should know that entire universe and we all are created by the super power, God and we all are his children. Instead of caste, colour, religion and nationality we all are
human beings and thus we all are brothers and sisters. So we have duty for each other.

- **Recognition of the Divine and Relationship:** First we should understand that without creator creation is impossible. Nothing in this earth is created automatically without efforts and energy. So there is definitely one controller of supernatural energy. To whom we often refer as Supreme Authority or the Supreme Divine. He at a time acts as father; mother, brother, friend, preceptor, and guide. We all are children of him. So we are universal brothers and sisters instead of diversity in race, religions, nationality and colour. So in unity we should join hands to make the whole world as one family.

### 3.3. Decreasing Ethical Values: Causes and Effects

With advancements in science and technology, the world has witnessed widespread changes in the lifestyles of the human beings. While on one hand, there have been vast improvements in the general living styles, but there has been a degradation of moral values. The advancements in technology and globalization have led to increased interests in materialism and pleasure with little respect for our moral values and traditions. The values that have taken the place of our traditional values are those of indiscipline, dishonesty, intolerance, non cooperation, readiness to steal, cheat and lack of respect for fellow beings. There is growing lack of respect for human dignity and life. Lack of respect for hard work and unrelenting desire to become rich and amass wealth at all costs has led to widespread corruption in all sections of the society. There has been a sharp increase in incidences of violence, murders, thefts, robberies and other criminal activities. Family values have taken a back seat and even relationships lack integrity and trust. Regular blatant abuses of laws and human rights have become the order of the day. Following are causes for the decrease in ethical values among present day children:
Parental behaviour affects the child’s personality, character and also responsible of developing moral values. Today educated and non educated parents gives more concerned with their children’s academic achievement than cultural, traditional and moral values. Working parents fails to inculcate discipline their children, endow their children with less emotional attention, make few demands on their children for better behavior and allowed them to regulate their own activities; are the ones who end up raising the moral flawed children.

Now days the control of parents has been decreasing from the children this autonomous life has become fashion among today’s youth. Consequently the youth are being diverted by external force and engage themselves in night club, rocking, unwanted discussions and so many undesirable affairs. This sort of isolation, lack of love and affection from family has been endangering and spoiling their lives resulting unrest and agitation (Anita, 2015).

As described by Khedikar (2013), life has become so busy now that man has ‘no time to wait and see’. He cannot even enjoy a leisurely breath. As a result, joint family system has deteriorated; people seem to have adopted false and wrong notions regarding social prestige; the young are compelled to face breath-taking competitions; more and more people have fallen victim to bad habits such as drinking liquor, drug -addiction, etc. Students’ further experience a lack of right leadership and accurate guidance – all these have resulted into a big collapse of children's mental and moral basis. Children, nowadays, are deprived of the affection and compassion of their grand-parents. The stringent economic conditions have, forced both the parents to go out for the job and they are required to remain out of doors throughout the day. In big cities, they leave their homes early in the morning when their wards are in bed and return home late at night when their wards are in deep sleep. It is no more ‘a home, sweet home’ for the children. The parents themselves feel extremely
tired and are not in a position to look after their own children in their formative years.

Peer groups play a vital role in developing the concept of morality. They pass more time with them, discuss with them frankly and seek their support, guidance and advice; so they readily prefer to accept views of peer group rather it conflict with parents views.

Earlier education was imparted in Gurukul by Gurus or philosophers. These teachers were used to teach knowledge inclusive of sympathy, self-less service, morality, ethics, kindness, honesty, etc. Apart from these social values and ethics, the students or disciples were used to learn skills necessary to their occupations like Archery. With the replacement of Gurukuls by Schools, only occupation or profession centred education were dominated, where education providing sound moral background has been decreased. At the end of twentieth century, due to impact of globalization, still the quality of education is degraded.

Presently, teenagers and adolescents are influenced by media and internet. The media and internet, though cultivating moral values also, still many of the programmes and web sites are more harmful to youth. Due to the impact of media, there is change in family structure and there is shift from joint and principle oriented families to nuclear and self-centred nuclear families. As such, the present day youth lack ethical values, which are cultivated by elderly people in joint families. As the present youth grow in nuclear families and if both parents are working, then they grows single and there is more impact of media and internet on them. As a result, present youth are ensnared by youthful lusts, pride, arrogance, disrespect, disobedience and indiscipline. Though, they are getting education, it is limited to certain occupations or professions rather than ethics and morality oriented. Hence, there is decrease in ethical values in society.
Due to decrease in ethical values among children and youth, there are many problems, challenges and even social threats. In this respect, Anita (2015) has listed the following consequences of moral degradation among youth:

- If the younger generation becomes anger, violence and severity; it can breakdown society harmony as well as national integration.
- It stunts development of country.
- The creative mind of youth diverted towards unsocial activities such as smoking in public place, misbehaving in class, drug addiction, misconduct in the household and juvenile delinquency to name of few.
- Social values are uprooted by commencing antisocial activities so regional movement, conflict, bias, enmity etc. take leading role over all down fall of the society.
- The alarming percentage of criminality and antisocial behavior increase in India with the change in social structure and individual motives.
- Invention of new modes of scam and frauds are being emerged which denotes that youth are tending to get more interested into easy way of attening wealth, power and fame etc. giving least consideration to human values.
- It promotes identity crisis and relationship with individuals or group who already perceived the association as morally deficient.

Due to the influence of degradation of social and moral values and there is increase respect to more commercial, materialistic and economical values. As a result, the moral values such as mutual respect, respect towards elders such as parents and teachers, morality, ethics, etc have been decreased and to gain wealth and power, selfishness, greediness towards money and pleasure, etc were increased. The creative mind of youth diverted towards unsocial activities such as smoking in public place, misbehaving in class, drug
addiction, lack of respect to parents and elders, misconduct in the household and juvenile delinquency to name of few. Invention of new modes of scam and frauds are being emerged which denotes that youth are tending to get more interested into easy way of gaining wealth, power and fame etc. giving least consideration to human values. Consequently, there is increase in violence and crimes in society. As per the statistics furnished by Varghese and Michael Raj (2014), the total crimes in India over the past 10 years i.e., between 2003 to 2012 increased by 39.10% against the 11.55% of increase of population. From 1988 to 2012 i.e., in the last 25 years the crime rates in India increase by 65.73% against the population growth of 52.80%. With reference to the data it is understood that there is a considerable increase in the number of people involved in crimes and antisocial behaviour. Crimes incident rate per population of 1 Lakh in 1960 was 134.5 where as it increased to 172.2 in 1970 and 195.9 in 1980. Though a minor decline in rate was observed in 1990 and 2000 with figures pointing 184.7 and 169.9 respectively, in 2010 the rates again increased to 184.5. In the last five years i.e., from 2008 to 2012, crime rates in the country shows an average of 184.89 per 1 Lakh persons.

As discussed above, moral and ethical degradation due to impact of parents’ attitudes, change in family structure, defective education system, isolation, effects of media and internet, etc. there is decrease in ethical values and morality among present youth. Such changes in ethical values are cultivated among youth and teenagers especially between the age of 16 to 18 years. Hence, there is need for change in social culture, values, ethical values and education system.

3.4. Imparting of Life Skills in Education:

Life skills are abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life” (WHO, 1997). By emphasizing adaptation and a positive orientation, this
A commonly used definition is consistent with the skills-based, positive approach to youth development (Benson, 2007). The importance of inculcation of life skills has been emphasized globally from time to time. “Life skills are psychosocial and interpersonal skills that help people make informed decisions, communicate effectively, and develop the coping and self-management skills needed for a healthy and productive life. Life skills can be applied to actions directed at either the self, other people, or the local environment; their goal is to promote health and wellbeing at all these levels” (UNICEF, 2002).

Life skills are important for dealing with the demands and challenges of everyday life. Most of the youth lack these skills. As a result they deal with the changes and challenges of life without full knowledge and understanding (NCF, 2005). This makes them vulnerable to risky situations and is the reason behind that a majority of our youth today are inflicted with problems like drug / alcohol addiction, violence and suicides, mental stress, depression, personality disorders, behavioral/emotional disorders, health disorders etc.

In a study conducted among the adolescent girls studying in 12th standard from Hissar and Hyderabad, it was found that 47.5 and 72.5 percent suffered from family stress; financial stress was reported by 60 and 50 percent while 90 and 85 percent of them were suffering from social stress (Dubat et al, 2007). 90.6 percent of the adolescents in the age group of 16 to 19 years have been found to be suffering from academic stress (Sharma and Sidhu, 2011). The rate of suicides among the young females has been to be found as high as 152 per 1,00,000. The suicide rates among the men have been found to be 69 per 1,00,000. As far as alcohol abuse among the youth is considered, 20.7 percent of males aged 15-24 years were using alcohol alone and 22.2 percent were using alcohol and tobacco together (Kangule, et al, 2011). India is thus experiencing a value crisis which threatens to destroy our priceless ethnicity, legacy and our very existence.
Home is the first socializing agent, value indicator and the most effective one too. Children pick up all the desirable and undesirable social norms from their home environment. A child’s relationship to the universe can be more meaningful if he develops appropriate moral values, ideals and philosophy of life. No child can grow in a vacuum. He needs all the elements in this environment to help him to grow, develop, and become complete, in short, to possess integrity. In a child’s life, teachers, and parents have the enormous responsibility of creating wholesome individuals. Inadequate home environment is likely to cripple the personality of a child from the point of his/her abilities and behavior adjustment. Home is where the heart is a common adage. Heart is moulded in the home. Family being the first and major agency of socialization has great influence in moulding a child’s character, laying foundation for personality bearing on the development of a child. A child learns his first notions of the world around from his mother and his immediate surroundings.

Parent child relationship is the most important constituent of home environment. This fact is supported by several psychological theories. Freud, the founder of psychoanalysis theory expressed the view that as the child grows up, he learns to distinguish himself and his environment and acts as required by the urgency of the environment. Ideal principle stage ‘super ego’ is called the ideal principle of behavior development is considered a value based development of certain ideals. The children identify the value system from their parents and internalize in themselves. It is concluded that parents and significant people in the society play a vital role in value inculcation during childhood.

Moral education is becoming an increasingly popular topic in the fields of psychology and education. It has been felt that the weakening of social and moral values in the younger generations is creating many serious social and
ethical conflicts in the world (Gill and Jaswal, 2010). Walker and Taylor (1991) studied parent’s role in the children’s moral development. Parents level of moral reasoning and interaction styles used in discussions of moral issues with their child were used to predict the child’s moral development. They concluded that children’s moral development was best predicted by parental discussion, styles that involve Socratic questioning and supportive interactions combined with the presentation of higher level of moral reasoning.

According to Swami Vivekananda, education is not the information that is put into brain and runs riot there undigested for life. Education must be life building, man making, character making, and assimilation of ideas. Education is the means by which character is formed, strength of mind increased, the intellect is expanded and by which one can stand on one’s feet. Today’s education system is designed in such a way that a human being will achieve materialistic success and superficial achievements but he will lack virtues like kindness, honesty, compassion, righteousness, peace, love, non-violence etc. Human beings have become individualistic and self-centered. This infuses in them jealously, Hatred and rivalry. Stability of society is threatened by the breakdown of ethics. The basic aim of education should be to produce men of knowledge and culture. Values such as Patriotism, anti-untouchability, dignity of individuals, endurance, social service, justice, national integration find no place in today’s world of corruption, violence, intolerance and money-making (Barahate, 2014).

The rapid degradation of values calls for a shift in our current mode of imparting education towards imparting Value Based Education with the aim of not just producing literates with knowledge limited to the curriculum but producing knowledgeable youth equipped with life skills built on strong foundations of moral values and ethics. Swami Vivekananda too stressed on the need to inculcate values like self control and self discipline through education.
He said, “Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life building, man making and character making assimilation of ideas. Education is the manifestation of divine perfection already existing in man”, (Ashrama, 1962).

The Value Crisis facing the country has evoked grave concern from the leaders and the successive governments as well. Several commissions and committees’ setup by the successive governments from time to time have also voiced concern over the erosion of values and have stressed the need for value oriented education that could provide an environment for cultivating moral, social, cultural and national values in the students. The Committee on Religious and Moral Education (1959) concluded that the gradual fading of the basic principles of religions in the hearts of people was the cause of the erosion of moral values leading to misery, widespread turbulences and disorder.

Dr. Sampoornanad Committee in its report published in 1961 stressed upon the need for value oriented education to inculcate values of nationalism and patriotism among the youth. The Kothari Commission (1964-66) observed that education based on the Indian culture and ethics can alone provide the foundation for the nation’s progress, security and welfare. The National Policy on Education (1968) recommended a change in the school curriculum to make education an influential tool to stem the erosion of values and make education more purposeful. The Ramamurthi Committee in 1990 recommended amalgamation of science (truth) and spirituality (unity of life). It expressed concern about the erosion of social and moral values and stated that the goal of education should be to promote welfare of humanity. The Parliamentary Standing Committee in its report in 1999 too cautioned the government on the incessant erosion of values in our society and its grave consequences, if not checked. The National Curriculum Framework for School Education (NCERT)
in 2000 stressed upon the need for inculcating values not only among children, but also among adults.

Taking cognizance of the serious threat that the disappearance of values in the minds of the people posed and the important role that education can play to imbibe moral values in the young, the successive governments of India have taken some steps towards the implementation of Value Integrated Education. The Central Board of Secondary Education (CBSE) has made Value education mandatory in the schools affiliated to CBSE. In 2013, the CBSE introduced value based questions in classes IX and in the final exams of Classes X and XII also to ensure that the students learn moral values along with their regular studies. The new method has been introduced to provide a strong base for values among children (CBSE, 2012). In this regard, the CBSE has developed a ‘Values Education Kit (VEK)’ that can be adopted or modified by the educator as per the requirement and need of learners (CBSE, 2012).

The curriculum of the present education system needs to be overhauled. Lessons need to be carefully planned by embedding values in the contents of the textual material taught to the students. These then may be discussed in the class and the students should be made to understand and appreciate them. Values and attitudes should thus become a part and parcel of everyday education. The students should be taught to imbibe these moral values and ethics as Life Skills so that they can face the challenges and realities of life more confidently and aptly. Respect for culture, traditions and heritage of the country should be made an integral part of curriculum transaction. In essence, the curriculum should aim at promoting equity, social justice and secularism.

The teaching and learning process should be more practical and activity oriented. Students should be encouraged to participate in the activities and the discussions. Exploratory learning approach should be followed to instill skills of creativity and innovation in the students and to make them think rationally.
Innovative teaching techniques like ‘Role Play’ should be used to make the lessons more interesting so that the ‘Value Education’ classes are not taken by the teachers or the students as some extra burden but as something they really look forward to (Gill, 2015).

The school atmosphere, the personality and behaviour of the teachers and the facilities provided in the campus will have a large say in developing a sense of values. We would like to emphasize that the consciousness of value must permeate the whole curriculum and programme of activities in the campus. It is not only the teachers in-charge of normal instruction who are responsible for building character; every teacher, whatever is the subject, must necessarily accept this responsibility. The school assembly, the curricular and co-curricular activities, the celebration of festivals of all religions, work experience, team games, subject clubs, and social service programme—all this can help in including the value of cooperation and mutual regard, honesty, and integrity, discipline and social responsibility.

The most important entity in the process of education is the teacher. Teachers are a role-model for the students. Their actions convey more than their words. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from these role models. Teachers demonstrate the appropriate behavior of their students by their actions.

The competencies and the character of a teacher are of utmost importance. Thus the system should focus on improved teacher quality for student progress. The education system requires individuals who take the teaching profession as a challenge to produce enlightened students and don't take it to be a profession where their responsibility gets over with the dispersal bell. Benchmarking and standardization of teacher quality is the need of the
day. In-service programs orient a teacher towards updating and enhancing talents and skills. Teacher training needs should to be imparted on a continual basis. The curriculum of in-service teacher training programs needs to be made more open minded and innovative that can create life-long learners and not just teachers. These life-long learners can further mentor the future learners. This is necessary so that the teachers can change and adapt their teaching practices with the changing times (Gill, 2015).

Each educational institution should draw out a plan on a yearly basis on the stipulated goals of the institution towards imparting Value Oriented Education. The plan should include details about ‘what is to be achieved’ and ‘how it is to be achieved’. Once the goals are set up, the teachers should be motivated to achieve the goals. At the end of the year, through proper feedback the achievements should be assessed. The parents too have an important role to play in the imparting of values in their wards. The schools should involve the parents in the education of their wards. Their involvement has a positive influence on the academic achievements, values and attitudes of their wards (Gill, 2015).

In general, ideal education has following aims and objectives with reference to imparting ethical values:

- Developing self-respect, awareness of self-growth, one’s uniqueness, self-confidence.
- Promoting selflessness, cooperative spirit, spirit of sharing.
- Cultivating respect for property, one’s own and that of other.
- Understanding the contribution of home towards the physical, emotional, cultural and spiritual development of young people.
- Imparting clear direction on cleanliness, punctuality, use of refined language, courtesy, proper manner, respect for elders.
✓ Knowing of surroundings—visiting slums, villages, hospitals, orphanages, old people’s homes.
✓ Becoming aware of the need of the others.
✓ Promoting civic scene, awareness of oneself as a member of a community, civic duties.
✓ Awareness of one’s strength and weakness, and also those of others.
✓ Love of friends, classmates, and the not so fortunate.
✓ Seeking to realize one’s potentialities and talents, disciplined learning in academics, sports, cultivating the scientific temper.
✓ Independent thinking, not blindly following others.
✓ Exposure to great personalities.
✓ Knowledge of the Constitution, rights, and duties.
✓ Knowing the provision to promote human dignity and justice, patriotism, national integrity, international understanding.
✓ Protection of environment.
✓ Dissemination of cultural heritage.
✓ Modifying human behavior through values.
✓ Knowing one’s village/city, state, country.
✓ Promotion of equality and justice for all the citizens.
✓ Prayer of various religions.
✓ Awareness of good point in other religions.
✓ Appreciating the useful views of others and their cultural traditions.
✓ Propagation of value philosophy.

3.5. Value Education:

Life without proper values will be chaotic and disastrous leading to unspeakable danger. The role of value education is so sift, understand and finally bring noble values that should shape any individual. It helps to promote thought, motives and attitudes to be fully human persons. A value is a guide a norm, principle by which a person lives. Value inculcation is building of the
values in our inner core. This is a process that happens unconsciously since we start learning, but it is conscious as we start learning about values in schools. This happens when schools give us the moral education (Lakshmi, 2014).

Every Country develops its own system of education to express and promote its unique Socio-Cultural identity and also to meet the challenges of the times. Although the country has made rapid progress in various areas like scientific technology, economic infrastructure etc. but its value system has been declined. Therefore, Education in general and value education in particular occupies a prestigious place in modern context of contemporary society. The problem of value education of the young has assumed increasing prominence in educational discussion during recent times. Parents, teachers and society at large are concerned about values and value education of children. We are witnessing tremendous value crisis throughout the world today. A lackadaisical attitude towards value and its institutions is pervasive in the world today. The reappearance of barbaric qualities of selfishness, clashes and conflagration give clear indication of the process of degeneration of human society. There is an urgent need for a great effort to revive and reform the values of human life and to rejuvenate the foundation of civilization (Beena Indrani, 2012).

Values are goals set for achievements and they motivate, define and color all our activities cognitive, affective and conative. They are described as the socially defined desires and goals that are internalized through the process of conditioning, learning & socialization. The present education needs moral, spiritual and aesthetic values also to be included in it. The culture and traditions can be preserved & transferred to the next generation by the help of value education only. Value education is much concerned with striving for personal wholeness as well as generating a responsible attitude towards others and an understanding of wrong and right behavior. The most constructive factor in value education is its purpose which encourages the child to explore the powers
while offering living guidance and setting appropriate limits to behavior. Value education helps in building and strengthening of positive sentiments for people and ideals. It should prepare individuals for active participation in social life and acceptance of social rules (Beena Indrani, 2012).

Value Education in India from the ancient times has held a prime place of importance. From the Gurukul stage the child not only learnt skills of reading and archery but more the philosophy of life in relation with its impermanence. Hence education in India was born of this vision to achieve one's experience in the absolute as a spark of the divine and in this process practice of one's duty accompanies the acquisition of knowledge. In the modern school system value education, was termed moral education or moral science (Beena Indrani, 2012).

Today most schools in India offer value education through school education. While private schools offer value education through class-wise books on value education others offer value education at special times in the school schedule e.g. assemblies, festivals etc. through activities on special themes and topics of value education e.g. national integration, character building etc. Value education quotes are available on websites for special displays, use in essays on value education and for notes on value education. Following are different value based extra-curricular activities, which increase moral values among students:

- Meditation, Yoga and Prayers
- Religious and Cultural Celebrations
- Sports and Recreation
- Role Playing
- Group Singing
- Group Cultural Activities such as Drama and Story based on patriotism, ethics, etc.
➢ Encourage Use of Mass Media and Social Media by Choosing Good Programmes and web sites to inculcate morality, honesty, hardwork, patriotism, etc.

3.6. Imparting Ethical Values during Adolescence:

Adolescence is a significant and critical stage of child’s development which brings physical and psychological changes such as brain development, endo-crinological system, emotions, behavior, attitude, social cognition and interpersonal relationships. So adolescence is a transitional stage of human development from child hood to adulthood as a foundational change in human being. The physical changes start from the period of puberty to the process of sexual maturation which occurs in both the gender though in some individuals it may extend a few years beyond the teenage or it may begin in the pre- teen years. Adolescence stage is from 13 years to 19 years during which hormonal and physical changes occurs such as growth of facial and body hair, with gradual coarse voice in male gender. It has been observed in female gender slight elevation of the breast, but sometimes this is preceded by the appearance of pubic hair which changes from spare to coarser. During this critical stage of changes from childhood to adolescence it is ambivalent since he or she does not like advices, controlled by elders as parent or as a teachers, they feel as superior and more knowledgeable than their elders and amorously associated with peer group but still sometimes they seek guidance from their elders. This adolescence stage is a period of stress and strain, it is an identity establishing phase where the individual question himself many a time “who am I “? And what is my identity amongst my peer group (Nazneen Ahamed and Manika Ghosh, 2012). Most of these problems proceed into conflict and frustration in adolescent. The tendency at this level is insubstantial, during this period it is needed to acquire moral values, ethics, principles and social maturity to practice in routine life to undergo transformation in adolescence period.
As the present study deals with ethical values among pre-university students, they belonged to the teenage group or adolescent group that is the boys and girls in the age group of 17-18 years. Though teenage includes age group of 13 to 19 years, due to the limitations of the study, only the students studying in pre-university education, those in the age group of 17-18 years are considered. Mohanram (2012) discussed on the characteristics of teenagers especially living in nuclear families of urban areas as under:

- Material gains are highly aspired to, creating their own pressures both on teenagers as well as on their parents, who have to finance their aspirations. “Money is everything in life” say the teenagers.
- Westernization no longer equals the best. By extension, global brands are not axiomatic preferences.
- Conventionality and playing the system are not the hallmark of the Nuclear Urban Family (NUF) children. There is the flouting of family code, a strong attempt to secure the approval of parents and an aversion to risk taking. Willing to stay within the demands of so called family values-since that provides the infrastructure for personal development.
- Rebelliousness as a youth value is not relevant in today’s context, where the lifestyle of teenager is delicate balancing-act between individual ambition, pragmatism and family tradition.
- Nuclear Urban Family teenager aspires the support of the parents. Most admired person according to him or her is Mother.

The demographic statistics of Indian teenagers is as under:
- 47 percent of India’s 1 billion population are under the age of 20
- Number of teenagers – 160 million
- 22 million of the teenage population belongs to the urban middle class
- India’s young consumer’s annual spending power is estimated at US$6.5 billion
By 2015, Indians under 20 will make 55 percent of the population (Mohan Ram, 2012).

When the mental status of children and teenagers are analyzed, it is found that, there are many of the confusions in their minds. This is due to negligence of parents, teachers with low moral values, increased impact of mass media and internet, impact of peer students, academic stress, etc. In this respect, Antony Mary, et al (2011) have given list of values, issues and life skills needed to be imparted to teenagers, children and adolescents.

Table No. 3.1. Values and Life Skills

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Issues</th>
<th>Life Skills to be used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>HIV/AIDS prevention</td>
<td>Decision Making (Evaluating future consequences of present actions), Motivation Skill, Self-disclosure, Positive Thinking, Critical Thinking, (analyzing peer group and media)</td>
</tr>
<tr>
<td>2</td>
<td>Tobacco use prevention/drinking problem</td>
<td>Decision making (Resisting peer pressure), Critical Thinking (identifying social factors that influences the use of tobacco), Assertiveness skills, Refusal skill, Positive Thinking, Communication Skill (informing others), Self awareness.</td>
</tr>
<tr>
<td>3</td>
<td>Drug of substance abuse prevention</td>
<td>Decision making, Assertiveness skills, Positive thinking, Refusal skills.</td>
</tr>
<tr>
<td>4</td>
<td>Peace Education</td>
<td>Negotiation and Conflict management</td>
</tr>
<tr>
<td>5</td>
<td>Value Education or personal Development or Leadership Qualities.</td>
<td>Whole set of life skills can be utilized, special emphasis on Critical Thinking, Decision Making, empathy etc.</td>
</tr>
<tr>
<td>6</td>
<td>Social Awareness about social evils</td>
<td>Empathy, Inter Personal Relationship, Advocacy skill</td>
</tr>
<tr>
<td>7</td>
<td>Effective Communication</td>
<td>Communication skill</td>
</tr>
<tr>
<td>8</td>
<td>Economic or Political Issues</td>
<td>Critical Thinking, Judgment Thinking</td>
</tr>
<tr>
<td>9</td>
<td>Study Habits</td>
<td>Time management, Self-motivation, Self-development</td>
</tr>
<tr>
<td>10</td>
<td>Stress/Anxiety</td>
<td>Coping with emotions and stress management skill, Positive Thinking, Relaxation techniques.</td>
</tr>
<tr>
<td>11</td>
<td>Literacy Movement</td>
<td>Inter Personal Relationship, Communication, cooperation and Teamwork, Networking, Motivational Skills.</td>
</tr>
<tr>
<td>12</td>
<td>Creativity</td>
<td>Creativity Thinking</td>
</tr>
<tr>
<td>13</td>
<td>Environment Education</td>
<td>Social interaction, social responsibility</td>
</tr>
<tr>
<td>14</td>
<td>Job Perspectives/Professional Development</td>
<td>Decision Making, Personal Management, Communication, Problem solving, Critical Thinking Research.</td>
</tr>
<tr>
<td>15</td>
<td>Child abuse</td>
<td>Parenting skills, problem solving, social support</td>
</tr>
<tr>
<td>16</td>
<td>Sex Education</td>
<td>Sexual Decision Making, STD/HIV prevention, Abstinence, Prevention of Sexual Exploitation, Encouraging Responsible Sex Behaviour, importance of pregnancy, contraceptive methods.</td>
</tr>
<tr>
<td>17</td>
<td>Money Management</td>
<td>Decision Making, Problem Solving</td>
</tr>
<tr>
<td>18</td>
<td>Health Education</td>
<td>Decision Making, Refusal skills, identifying personal preferences among nutritious foods and snacks</td>
</tr>
<tr>
<td>19</td>
<td>Family Responsibilities</td>
<td>Self Awareness, Decision Making, Critical Thinking</td>
</tr>
<tr>
<td>20</td>
<td>Cooperation and teamwork</td>
<td>Respecting others, contributions, contributing positively to the group</td>
</tr>
</tbody>
</table>

From the above discussion, it is clear that due to impact of media, changing family system (that is joint family to nuclear family system), commercialization of education, competition, impact of media, lack of parents’ attention towards their children, decreasing social values, etc. the moral values are decreasing among adolescents or teenagers. Of course, every religion, culture and constitution, have its own moral values, but due to present day competition based education, has neglected moral values to be imparted among children. In this regard, value education is essential step taken by various education boards and institution. Still, the parents and teachers must have to
become role models and show their ideals towards the children so as to increase moral values among students.

3.7. References:


